The AMERICAN FRIEND

March 26, 1953

WM. C. DENNIS
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Kirby Page

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An Easter Meditation

IT HAS been said of the early Christians that they out-lived the pagan, out-died him and out-thought him. Why did they do it? They were basically no better people than thousands who preceded or followed, yet these never lived the heroics which characterized the first century Christians. The question will not be stilled, why did they do it?

There can be but one answer — the Master of Life who preceded them. Indeed would they have been so emboldened to take the high, costly way if after his great life they were convinced that he had been defeated — that although he was the messiah he was dead? No! He was alive, and they knew it. They knew that they had touched live current that empowered them and gave them a sense of triumph even when they met defeat. They moved beyond the physical to the spiritual — beyond the questions that later arose to divide his Church.

The greatest evidence of the divinity of Christ is his aliveness. Divinity is not dead. Here is something imperishable, for it is eternal Life. In Him was this life and the life was the light of men.

Men have buried him many times, but there was always a resurrection. The first time they buried him in a stone grave. He burst it open. They later buried him in argument about him. He survived all arguments by what he was and is. They buried him in great monuments dedicated to praise of him. He stepped forth from these pedestals and walked among the poor and lowly people. They buried him in great ritual, covered him with pomp and circumstance only to find to their embarrassment that their loyalty parades passed him on the street where he talked with a discouraged man, a woman taken in adultery, a child searching for love.

In subtle ways, even today, we join the tomb-builders unaware that what we build are tombs. We must awaken to the resurrection and walk with him in the smoke of battle, the dank atmosphere of the dead spots in our large cities, the bread lines of the unemployed, the perennial trek of the migrants, the hopeless waiting swarms of refugees, the boys wounded on the battle fields, the conscientious objectors in prisons.

No monuments, no ritual, no paeans of praise can replace a faith which releases his spirit among men. If we know him as the risen conquering Lord then we may sing of him, yea we *must* sing, and we must proclaim the message about him — a song and a message that rise out of our service *with* him, lest we again escape the cost of following, and build again the tombs he has broken and will break again.

Our Peace-less-ness

A RECENT communication from German Friends refers to a world full of "peace-less-ness" and calls attention again to a line from the World Conference at Oxford, "What we need today is not a new message, but a renewing of our lives."

There is a spiritual state which is not one of conflict, yet is not one of peace. It might be called the state of the restless heart — one in which the answer that Christ offers to men has not been found.

Men of goodwill find it essential to work on world-wide, nation-wide and race-wide problems if they are to be true to the universal love of God, but they also find it necessary to turn inwardly where the peace-maker sometimes finds something less than peace in his heart. The tussel of the world becomes reflected in his spirit. The unresolved conflicts with which he works easily become the climate for his soul.

As suggested by German Friends he might pause with his New Testament open at Matt. 5:43-47 and I Cor. 4:12. Who of us does not need the time of refreshment from the presence of the Lord. In his will is our peace.

E. T. E.

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This is Our Victory

By Kirby Page

Perhaps no other peace worker and leader in America is better known for a ministry of reconciliation than is Kirby Page. He is a prolific writer in the field of peacemaking and as a lecturer is an inspiration to thousands of young people, as indeed he has been, for several years. His address is La Habra, California. Here, again, he helps us to hear the tread of "the terrible meek."

WAS Pontius Pilate mightier than Jesus? Was Joseph Stalin more powerful than God? The universe being what it is and human nature being what it is, which possesses more survival value: evil or good, hate or love, aggression or meekness? In seeking answers two views of the universe must be considered, that of Joseph Stalin and that of Jesus Christ, the materialistic and the spiritual.

At Our Crossroads

Scientific materialism maintains that there is no God, no reality in religion, no power of the spirit; and that the universe is materialistic, that history is determined by economic factors, that physical force is decisive in human affairs. For two centuries Russian revolutionists have maintained that men of privilege and power never give up peaceably, the workers will enjoy as much freedom and wellbeing as they are able to seize and hold. The final decisions are made by material power, economic and military. Thus the communist leaders say that revolution is the order of the day, the workers must seize and hold, with whatever degree of physical force may be required. So the Soviet Union is heavily armed and bent upon waging world revolution. Its leaders assume that the outcome will be determined by comparative force, economic power and armed violence. That is the nature of the universe, they say.

But belief in the decisiveness of physical force is not confined within the borders of Soviet Russia, nor to communist circles. Widespread indeed is the conviction that only by military power can the aggression of Russia be stopped. Multitudes of people agree with Winston Churchill that only the American atomic bomb has saved mankind from being engulfed by Russian communism. Our Federal budget reveals the faith of our people in military power. Year by year we have fifty billion dollars' worth of confidence in military might as the necessary way of dealing with the Soviet Union.

So one side lives by faith in military power as the instrument of bringing about revolutionary changes, while the other side lives by faith in military power as the means of preventing these revolutionary changes from being made by violence. Faith in aggressive violence is matched by faith in defensive violence. The policies of both armed camps are determined by confidence in military power.

The Spiritual Way

Over against all this is the conviction that the universe is spiritual and that spiritual power is the mightiest of all forces. In the beginning God, the supreme spiritual Being, created a moral universe and endowed man with all the faculties needed to live responsibly as a free moral agent. So essential is the power of choice to character and to membership in the kingdom of love that even God himself stands respectfully before human freedom, knocking at the door, seeking entrance, but never battering down the door. Never does God treat man as a slave, a puppet, an automaton, an automatic typewriter.

The spiritual interpretation brings with it a conviction that since man is formed in the image of God and possesses the endowment needed for membership in the kingdom of love, he is able to respond to the loving appeal of God. In every man there is that of God, as the Quakers say. The mightiest power in the universe is the power of God to change the human heart. Because of his very nature, man is convertible, transformable, redeemable.

Thus evil can be overcome with good. There is more melting power in love and mutual aid than in hatred and vengeance. Persistent and heroic goodwill is a mighty magnet drawing into expression latent concern for the common good. Forgiveness and eagerness for reconciliation weaken antagonisms and diminish belligerency. The hope of overcoming evil resides in power to bring about changes in attitudes and relationships. Evildoers may temporarily be restrained by threats and by forcible action, but these are little more than poultices over festering sores. The Beatitudes reveal the spirit of the new heart and the Sermon on the Mount points the way to the new society. Man really is a convertible creature, with great powers of response to goodwill and loving behavior.

High Cost of the Right

It is apparent that evil cannot be overcome easily and automatically. The impact of goodwill must be sustained in the face of vigorous opposition and at considerable risk. The way of love is the way of the cross. The spirit of meekness to be convincing must be persistent at great cost. The attitude of forgiveness must be displayed constantly in the face of many

rebuffs. Willingness to be persecuted for righteousness' sake is required of those who walk the way of Jesus. The suffering of the innocent for the guilty, the power of vicarious sacrifice, is a mighty instrument in the hands of God for the transformation of evildoers. Goodness when revealed dimly and expressed timidly is no match for evil. Alternate expressions of goodwill and hatred cannot change evildoers. To be a loyal follower of the Prince of Peace a man must take up his cross and walk in the footsteps of our crucified Lord. Evil is too weak to overcome evil; faint-hearted goodness is too frail; only radiant and valiant goodness can root out evil.

Time is required if evil is to be overcome by good. Human freedom is real and stubborn. The evildoer does not always open the door promptly when God knocks and keeps on knocking. Love is a mighty solvent of wrongdoing, but it must be sustained. Forgiveness possesses great melting power, but it may have to be repeated seventy times seven. Suffering may be required to the point of crucifixion. As much courage and a higher quality is required to overcome evil with good than to resist it with more evil.

Our Final Trust

Time in this life may be too short for the conquest of evil. Thus faith in immortality is an essential part of the Christian way. God can be trusted, in this world and in the life to come. The human spirit does not perish, it merely moves from one room to another room in our Father's home. It was the intensity of this expectation that fortified the early Christians for deeds of valor and sacrificial devotion to their Lord.

All this is constantly being preached throughout Christendom and sung in hymns by countless worshipers. This is a spiritual universe, and now abideth faith and hope and love, and the greatest of these is love—or is it? The question arises when the faith of Christians is observed in our behavior, in what we really trust. Is God's way really more powerful than the way of Joseph Stalin? Is material power mightier than spiritual power? Is evil stronger than good?

If we are with consistency as Christians to put our trust in military power, we must believe that the way of atomic and hydrogen weapons is God's way for us under prevailing conditions, saying sadly that even he does not know a better way for us now; or we must confess that God's way is not sufficiently powerful for us as we face the ruthless might of communism. Much is at stake in the answer we give through our actions.

These We Must Do

How do we behave when we trust God and place our confidence in spiritual power? What is our Lord's way of dealing with Soviet Russia? When we believe that God is actually stronger than Joseph Stalin, what do we do? Let me summarize my convictions.

1. We must look with recognition upon the Russian leaders and people. They also are spiritual creatures, formed in the spiritual image of God, candidates for membership in the Kingdom of God, with latent powers of response to the pulling power of love. They are children of our Father and all of us are brothers.

2. We must love our enemies with self-giving compassion, confronting them with continuing evidence of goodwill toward them.

3. We must face them with the conviction that they, like ourselves, can be converted by spiritual power, and their policies, like our policies, can be changed.

4. We must not make an exception in their case and say that they are beyond the reach of God's power, that they are so steeped in the philosophy of materialism and so encased by their aggressive behavior that there is no hope of their conversion.

5. Recognizing Stalin and his comrades as our fellow-sinners, and confessing our own guilt, we must endeavor to be less unworthy channels through which God's power may flow in a continuing impact upon them.

6. Through our government and through the United Nations we must persistently seek the cooperation of Soviet leaders in a minimum four-point program: (a) using diplomacy as an instrument of reconciliation, rather than as a means of obtaining advantages for our side in the cold war; (b) stupendous efforts to abolish hunger from the earth, to conquer disease, and to help peoples everywhere to help themselves to a good life; (c) simultaneous and successive steps toward disarmament taken rapidly before the race of armaments plunges mankind into utter ruin; (d) getting the United Nations out of the war business and strengthening its peacemaking functions until it is transformed into effective federal world government.

7. In the meantime, we must persist in declaring the judgment that the method of war is sinful rebellion against the holy will of God for us now and evermore.

8. We must accept the responsibilities of citizenship in a democracy and endeavor to persuade our fellow citizens and our government to stop the war in Korea immediately and throw the full weight of our national power into the waging of world peace in ways that are pleasing to God; spending money, resources and energies on a scale comparable to efforts put forth in preparedness for war.

9. We must no longer be parties to the betrayal of mankind with the belief that preparedness for total war and the waging of armed conflict can protect life and property or long preserve human freedom, when the evidence is cumulatively inescapable that total war means destruction.

10. We must pray without ceasing, for ourselves individually, for our government and other governments of the nations, and having done all that God's power enables us to do, confidently leave the results in his just and loving hands.

Young Friends in Ministry

By Richard Faux

THE first part of March 1951 I felt unusually disturbed about world situations. This had been growing with a general distress with human beings for producing such events. Discipline for studying was becoming increasingly harder. I found that when I began thinking about problems I might as well stop concentrating on lessons and finish the thing out before continuing.

"With these problems I went to Clear Creek Meeting. There the idea of becoming a traveling Friend came to me. The reasoning, except for the problem of stopping school, fell into place. That evening I went to Clear Creek Monthly Meeting and told the people of my concern whereupon they appointed a committee of three to advise me."

In straightforward simplicity these words record the beginning of a concern and of a real adventure in faith and commitment by a young Friend named Austin Wattles. After much prayerful thought Austin acted on his concern and during the following spring and summer visited widely among Friends Meetings taking the message that Friends ought to deepen their spiritual life and draw closer together.

Sometimes Austin walked, sometimes he hitch-hiked and sometimes he rode with sympathetic friends. Usually when he visited a community, some Friends would offer him hospitality for the night.

The "plain language" was frequently a problem to him. He did not habitually use it, but when he was with Friends who did he felt that perhaps he should. Yet when he did it seemed unnatural. He finally settled for "you" instead of "thee."

It isn't strange that when Austin faced the task he had set himself that he wrote, "I felt the need of a strength greater than my own."

Richard Faux is Secretary for Young Friends work in The Five Years Meeting of Friends.

People were sometimes suspicious of a stranger, although it helped when he showed them the minute from his Monthly Meeting. It was no small task to speak to the hearts of so many different people—discouraged Friends, quarrelsome Friends, eager Friends, and indifferent Friends.

Austin returned to school the next winter, but this was not the end of his adventure. The story of Austin Wattles is only one occasion on which something that lies deep within the Society of Friends has bubbled to the surface. George Fox himself was such a person. He traveled much seeking "tender" hearts who would respond to his message. It was in this spirit that three English young Friends, Jack Hoyland, James Douglas, and Corder Catchpool, visited the Young Friends Conference at Winona Lake in 1911, and Clarence Pickett, Alexander Purdy and others visited among English Friends in 1912. Also the visiting of young Friends after the 1947 Earlham Conference is well remembered.

Austin is part of a larger picture. His action has been a rallying point around which other young Friends have gathered. Alice Beal of Western and Lois Forbes of Indiana Yearly Meeting went to the Reading Conference hoping to find similar interests among young Friends there. They were not disappointed. Chris Holdsworth, an English Young Friend, had spent the previous summer working with a group from his college whose aim it was to reach the English harvest workers. Chris and other concerned young Friends made a ready seedbed for the concern for intervisitation.

These strands and many others, some directly and some indirectly such as the interest among Friends in Gospel teams, have woven themselves into a concern that young Friends should do some religious visiting during the summer of 1953 and that foreign young Friends should be invited to participate. This time seemed natural since the visitors could attend the American Young Friends Conference and meet many young Friends there.

What is the nature of the concern that has resulted in so much activity? When we get to the heart of it we find it based on a remorse that Friends, who have a real and different message, aren't doing more than they are. When we get even deeper it is a need for the spiritual rebirth of the Society of Friends.

Along with this is the belief that no section of Quakerism has fallen heir to all of the good things in its past. If all could share the best there might be a real rebirth.

As interest began to grow young Friends contacted various groups with their proposal. The Friends World Committee agreed to sponsor the project and help financially. Hannah Stapler has helped in setting up a committee which operates in two sections; one in the Philadelphia area with Erika Zintl as chairman and one in the neighborhood of Richmond, Indiana, with Lois Forbes as chairman. Yearly Meetings which are interested have been asked to help raise the $300 that it will take to bring each foreign young Friend. The committee is racing with time to get as much support as possible. Invitations cannot be issued until they are sure they can support the young Friends who are coming, but the invitations must be issued in time for those coming to make the necessary travel arrangements.

Plans for the use of visiting

(Continued on page 106)

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Our Next Steps Forward

By Janet W. Rees

Ever since the World Conference of Friends at Oxford the question of "Next Steps" has been held before Friends. The gathering at Woodbrooke, reviewed here, was a very significant meeting on that question.

A GATHERING of Friends took place at Woodbrooke from February 13th to 15th for the purpose of reviewing the work of the Executive Committee of the Friends World Committee for Consultation and of seeking fresh guidance and inspiration for present and future responsibilities. Of the twenty-four Friends present only four represented Yearly Meetings or groups of Friends outside these islands. Marguerite Czarnecki of France Yearly Meeting and a member of the Executive, and James Read, an American Friend at present working on the Continent, crossed the channel expressly for this gathering. Fortunately Audery Hoole of South Africa and Ruth Williams of Australia, both of whom came as representatives to the Oxford Conference last summer, are still in this country and were able to be present. Archer Tongue, who is now secretary of the European Section in a voluntary capacity, came from Geneva, and Norah Douglas was present in her capacity as its Chairman. This preponderance of British Friends illustrates one of the major problems that face the World Committee (to use its short name).

Meetings in Cooperation

In this connection it may be helpful to remind Friends that all the 54 Yearly Meetings or general meetings are entitled to be represented on the Friends World Committee for Consultation, that the full Committee consists of 140 Friends representing twenty-six countries, with the possibility of being as far apart from one another as New Zealand is from Alaska or Jamaica from Japan. It will be obvious that such a committee can only meet on very rare occasions (one such was happily possible following the Oxford Conference) and has to carry on its consultation mainly by correspondence. At present, the office being in London, what might be called the Central Executive is of necessity composed of British Friends, who have to remind themselves constantly that they must be as sensitive as possible to the needs and wishes of an international group of Friends representing a variety of approach and experience.

It has been said that the World Committee should be a body for effective co-operation and not an executive organization, that it should seek to apply as a world fellowship the spiritual values that may help to heal the suffering and the perplexities of mankind. Friends try to avoid authoritative action imposed on others and to ensure as far as possible spontaneity of thought and concern. This combined with the conviction based on experience, that to discover "the sense of the meeting" is a prerequisite for right corporate action, makes our common life together in a world-wide setting peculiarly difficult and this would seem to be the basic reason for an underlying sense of inadequacy.

We can, however, be grateful for what has been achieved and at this little Conference at Woodbrooke we recognized that much has happened which has helped us to go some way at any rate toward fulfilling our task. The constant interchange of correspondence, the network of intervisitation, the occasional regional conference, the still more occasional world conference, the circulation of appropriate literature, these surely help to bring a deeper knowledge and understanding of one another to Friends throughout the world.

Service on World Level

We also recognized with thankfulness the service undertaken of recent years by Friends at the United Nations Assemblies, the steady participation of individual Friends in the deliberations of non-governmental organizations and in the activities of the Quaker Centres. We were aware that what can rightly be called Quaker International concerns have found expression in spontaneous undertakings such as the mission to Moscow carried out by British Friends, in the production of such thorough and constructive studies as "Steps to Peace" by American Friends and in the sustained efforts of Peace Committees in different Yearly Meetings and groups concentrating on the problems of East-West relationships. One of the important questions which faces us is how best these efforts can be co-ordinated without losing their spontaneity and how they may be made more widely known and the fruits of such deliberations more widely shared.

The status of a United Nations non-governmental organization is only granted to bodies that are genuinely international. It is therefore inevitable that the F.W.C.C. should shoulder the responsibility of sponsoring such representation mentioned above, but we need to guard against certain dangers involved in this situation. As Errol T. Elliott, the new chairman of F.W.C.C., reminded us in a letter sent specifically as his contribution to the Woodbrooke gathering, "We are

engaged in the attempt to find our common responsibilities as a Society of Friends on the world level. Whatever may be the external patterns of organization and relationships in the world Society of Friends in the future they will not come quickly. They must be grown in order to have real meaning, they must have roots in the soil." If the thinking and witness of members of the Quaker teams at the United Nations Assemblies becomes out of touch with or has no relation to the thinking and witness of individual meetings in all Yearly Meetings, sooner or later they will have no value for the Society as a whole and they will be deprived of the prayerful support which those who give this service value so highly and indeed feel to be essential.

Finding Open Channels

It is just because Friends have given and are giving service in so many places doing all they can to meet human need, thereby coming into direct contact with actual human situations in all their complexity that an accumulation of experience has been gathered out of which the Quaker teams and Friends doing similar service can speak and bring corporate conviction to bear on fundamental issues.

The task of bringing these streams of concern into relation the one with the other and of keeping the channels of communication open and flowing is no easy one and we realized afresh at Woodbrooke how centered we must all keep in the things of the spirit, how essential are our times of worship whether they be in our local meetings or in our committee work or in our conferences.

In the matter of communication, language as we know, plays an important part. Errol Elliott writes, "I doubt whether we are really catching the best which the non-English speaking Friends are thinking. The very fact of language made something of a barrier for them and for us at Oxford and we must find some way to overcome this. Doubtless it can be done better through literature than almost any other way, due to the fact that there is the possibility of translating satisfactorily the thoughts Friends are having. If in some way we can pick up the best of these thoughts and writings and make them available through our periodicals I think it would be most desirable."

Some Practical Steps

Finally, as a practical outcome of this conference, it is hoped there will be development along the following lines:

(1) That the small central executive that must of necessity be mainly British, should become something more in the nature of an Advisory Committee to help the office staff when necessary and that as fully a representative meeting of the Executive as possible should take place two or three times a year for leisured consideration of fundamental issues and policy. A determined effort should be made to ensure the attendance of as many members from other countries as possible. This will necessitate more being spent on travel.

(2) That far more information about Quaker international events and concerns should be printed in Quaker periodicals.

(3) That the fullest possible use should be made of visits of Friends from country to country and that travelling under concern with the support of local meetings, Monthly Meetings and Quarterly Meetings should be encouraged.

(4) That the responsibility of Friends everywhere, individually and corporately, for the financial support of the work of the F.W.C.C. should be emphasized and made as real as possible.

On Monday we talk grandly about the unity of the West, about saving the civilization to which we belong. On Tuesday we pass a McCarran Act, which is a sign of shuddering fear lest we be contaminated by the civilization to which we belong. On Wednesday we appropriate further billions so that our allies may grow strong. And on Thursday we demand higher tariffs so that our allies may grow weak.—Herbert Agar in "A Prayer for the New President" in *The Saturday Review*, New York, January 17, 1953.

POETRY CONTRIBUTORS

Lelia S. Marstaller, The Maine Idyll, Freeport, Maine

Lucia Trent, Box 2032, San Antonio 6, Texas

WHERE IS THE LIGHT?

Men have advanced you say?
How far? How much?
Who scourge a century,
And, ruthless, touch
Millions of suffering lives
With flames of dread,
Who plant a thousand fields
With soldier-dead?

Men have advanced you say?
How much? How far?
Where is the light of that
Judean star?

Lucia Trent

PRAYER OF RESURRECTION

Leave us not at the cross,
Leave us not at the tomb,
But walk with us the Emmaus road,
Teach us the meaning of cross and tomb,
Enter and bless our home.

We cannot sing of the cross.
We sing of Love so strong
That it took the cross, the pain and death,
The forgiving, the mending, the healing of wrong.
Ah, Son of God, how strong!

Walk earth's Emmaus road,
Walk it again, we pray.
Make our hearts burn with Thy truth, Oh Lord,
With love that is fearless to take love's way
To Resurrection Day.

Lelia S. Marstaller

Correspondence

PACIFISM—THE SPIRITUAL ANSWER

To the Editor:

It is with much reluctance that I take issue with the views of any contributor to the American Friend, but I feel that I would not be faithful to a heritage of three hundred years and my Christian faith if I should let the article, "Pacifism and Crisis," by Philip Johnson, go unchallenged.

Starting from the premise that life on this planet is a "human experiment," and man's physical existence is all important, there may be some logic in the conclusions to which the writer arrives, but this is also the assumption of materialism. For the Christian, the spiritual man is all important. "For we look not at the things that are seen but at the things that are not seen; for the things that are seen are temporal but the things that are not seen are eternal."

It seems to me that the article breathes of "worldly wisdom," and is based on expediency and rationalism. The norm by which the writer would measure human conduct is not the Life, teachings and spirit of Christ, (these are not mentioned) but the judgment of historians and logicians. The stone which the builders rejected has ever been "foolishness to the Greek" (the intellectuals). To them Christ will never be practical nor his ways even moral.

The article, by inference, makes Jesus an accomplice of the Roman government in the destruction of Jerusalem and the massacre of thousands of his own people, because Jesus did not co-operate with Barabbas in an insurrection to support nationalism and gain physical freedom for his people.

The writer says, war "is a practically adequate means," and for his proof he says it defeated Hitler, but would he say that it destroyed "Hitlerism" and made the world safe for democracy? We entered the first war to destroy militarism and to end all war. Since that time we have engaged in the second World War and at present we are involved in another in which we see no end, and in addition we have the largest "peace time" army in our history. We fought and disarmed Germany and Japan at a terrible cost in lives of our youth and money, and now we are trying to force each of these nations to re-arm even though we insisted upon a perpetual disarmament clause in the constitution of Japan. Is this some of the logic and practicality of the non-pacifist the writer would set up as a Christian pattern?

If pacifism is a sincere attempt to keep inviolate the spirit of Christ in the heart of the Christian, in all human relations, (which I think it is), then there is no alternative for the Christian even though it may lead to physical oppression and death. The cross of sacrifice, compassion and love for one's enemies will ever be God's power unto salvation to all those who are exercised thereby.

Yours for a more sincere effort to make Christianity Christlike,

Percy M. Thomas

Plainfield, Indiana

COMMENDS IDEA MARKET

To the Editor:

It is healthy for all of us to read and ponder the philosophy of those who do not think as we do. Otherwise we become ingrown in our thinking.

Too many of the devout adherents of various cults and "isms" fail to see the good in disagreeing philosophies not so much because of blindness, but because of inability or unwillingness to look and see.

In printing "Pacifism and Crisis," by Philip Johnson, in the February 12 issue of the American Friend, you have performed a valuable service to all pacifists in opening a window through which many may look and a few may see.

My sincere congratulations to you for having the courage to print this illuminating article on such a controversial subject.

Martin Snyder

11 S. W. 2nd St.
Richmond, Ind.

WELCOMES POINTS OF VIEW

To the Editor:

This is to thank you for Phil Johnson's article in the last issue of the American Friend. Although I disagree with Phil profoundly, I feel Quakers need to see both sides.

In fellowship,

Lorton Heusel

Thorntown, Ind.

CHRIST'S WAY IS ADEQUATE

To the Editor:

I have read and re-read "Pacifism and Crisis," by Philip Johnson, in which he implies that the Christ way of life is not adequate. It makes my heart ache to see such a stand. . . . I think some of you who are scholars and know history and the real teaching of Jesus Christ should answer this man and show that God's way is the only true way even though we are persecuted to the death for following it.

Wendell P. Maulsby

308 North 2nd St.
Marshalltown, Iowa

BASIS OF PEACE

To the Editor:

William Bayly, an early Friend wrote: "Let all people upon earth (who profess Christianity) consider and see if (they) obey and follow Him whom (they) profess in words, who is not come to destroy men's lives, but the devil and his works, the author and ground of strife, wars and confusion, and to guide the feet of all people in the way of peace. So this is our principle, not as an opinion or judgment which may fail us, or in which we may be mistaken; but it is the infallible ground and unchangeable foundation of our religion."

The early Friends really believed this, while we in our day turn to the logician. When they were prohibited by law from holding meetings for worship, they held them. When the doors of the meetinghouses were barred by soldiers, they met on the steps. When the meetinghouses were burned down, they met among the ashes. When their powerful preachers were thrown in prison, others received the gift of ministry. When they were thrown in prison, they worshiped there.

They were not interested in results, but in following the will of God.

Sincerely,

Elwood Cronk

8 Center Street
Pleasantville, New York

MILITARISM FUTILE

To the Editor:

I like to see you print differing points of view, like that of Philip Johnson's in the Feb. 12 issue, but I was both amused and troubled by his argument that pacifism is a false doctrine. (In no place does he go to Christ's teaching for proof.)

What he does seem to have succeeded in proving is that war is successful in knocking down one dictator, so that from the resulting confusion another dictator may come forth. I volunteered back in 1918 in a "war to end wars"—so I've seen this principle work twice.

He cites the good that came out of the defeat of Hitler. But he poses Communism as a most serious threat to mankind. It would be useless and academic, perhaps, to suggest the thought, but if the Kaiser or Hitler had been allowed to unite Europe, then we'd never have had the threat of Communism here!

He reminds me of an Iowa professor who argues that we have to use bad

means to get good results, but that it is all right if we admit it!

I may not be a pure pacifist, but I try to be a practical one. That means to be searching constantly for a better way than war to settle conflicts, not because we're afraid to fight, but because God meant his people—all peoples—to gain satisfactions in living, and striving, as neighbors.

During World War II, one college president urged: "Let's fight this war to a finish, then we can have a chance to develop peace." Instead, we now find ourselves in a worse climate to develop peace than before.

My prediction is that after an all-out atomic war, the climate would be very favorable for Communism to become world-wide.

There are many ways to fight tyranny besides guns and bombs. (I'll grant we may have gotten ourselves into a position right now where we can't drop our guns and retreat.)

Most of us are sincere in wanting to settle the trouble, whether pacifists or not. So perhaps this kind of discussion is futile, when we could agree on so many things—for example, (to name a few): more negotiation; more economic aid to underprivileged peoples; more support for the United Nations.

Sincerely,
Wendell S. Clampitt

Eldora, Iowa

UNDERSTANDING PACIFISM

To the Editor:

As a pacifist I have enjoyed Philip Johnson's well written "Pacifism and Crisis," in your issue of second month, twelfth, in which he speaks of World War II as "a positive good, though not an absolute good." It is fine that, as he faces the possibility of participation in a war against Russia, the author promises to defend the right of the pacifist to declare pacifist doctrine. Pacifists reciprocate.

I miss any reference to Jesus in "Pacifism and Crisis." Would Jesus have taken the inadequate course of the non-pacifist against the German civilian population and Hitler; or would Jesus have followed the inadequate course of the pacifist, by working in a mental hospital, or suffering in a concentration camp? . . . If pacifism seems inadequate to us, then, it seems to me, we need to sit at the feet of Jesus and learn to understand and live pacifism adequately. None of us can claim to do this now, but we can work at it.

Francis D. Hole

2201 Center Ave.
Madison 4, Wis.

Year's End -- Year's Beginning

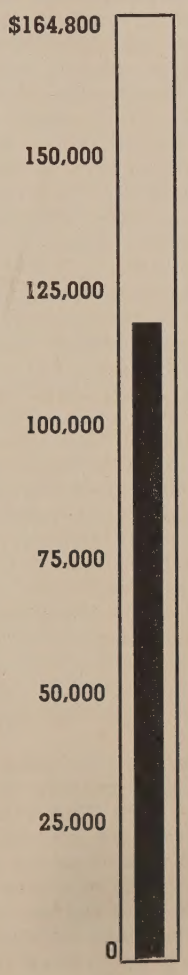
There is always an encouraging response by Friends Meetings of the Five Years Meeting as the year of our United Services ends. April 1 to March 31 has come to be the unit of time by which the Five Years Meeting of Friends plans and carries forward services in a geographic area that includes America, Mexico, Cuba, Jamaica, Jordan and East Africa.

The kinds of service include Christian Education, Schools and Colleges, Evangelism, Missions, Peace and Social Concerns and other services. In this work we demonstrate our oneness of faith in Christ and his Kingdom and our concern for men of every race and nation.

Funds sent in immediately to the Five Years Meeting and marked for United Services will aid in ending the year well and will bear witness to a genuine faith, consistent with the spirit of the Easter season.

No sooner does a year end than another begins—as of April first may we say "Happy New Year" and wish for Friends throughout the Five Years Meeting real joy in United Service.

Your United Services



Progress to Date

UNITING OUR STRENGTH

What would the record of the average Friends Meeting reveal if the treasurer should outline the contributions as did the treasurer of Amboy (Indiana) Meeting recently? How many contributors in any Friends Meeting are giving per year in the following range: $5-10; $10-25; $25-50; $50-100 and beyond?

There is no despising of "the widow's mite" when we examine critically our low records of support. In telling the well known story from the temple, Jesus was not blessing the mite, but the motive. One great weakness is that we are mite-ridden. We need to move from mite to might under a sense of real stewardship of time, talent and treasure.

There is evidence that we are moving forward in support of our local work and that of the denomination itself.

Systematic, proportionate giving would astound most members at the amount they have been withholding from the work of the Kingdom of God. When members respond there is new life and vitality, like a current of power that changes the giver and registers new life in the uttermost parts of the earth.

The fiscal year ends with the end of March and funds for the work of the United Services of the Five Years Meeting should be sent in at once.

Unitedly we serve and rejoice in the service which God has laid at our hand. At this Easter time there can be for each member and Meeting a resurrection of new spiritual power and outreach.

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

LETTER FROM JORDAN

Land of Vexing Problems

By Eleanor Zelliot

A visit to the Holy Land always leaves one with mixed impressions. Mine, after a week's visit in early February were these: tension, closeness, history vs. religion, Friends' influence.

Visitors from America are often struck by the intense and all-pervading feeling of the Arabs toward the partition of Palestine and the subsequent consequences, since we Americans have not been too well informed on the Arab-Zionist question. For five years, since the partition of Palestine and the creation of Israel, 800,000 refugees from what is now Israel, many living in tents and primitive stone huts, have looked sadly across the border to their former homes. The possibility of their returning to their homes in now overcrowded Israel seems to me, very rare. Many of the refugees, however, are not in a mental state to resettle in other Arab lands, and wish only to return to their own lands. The United Nations has not come up with a solution, or even with large scale and practical, if not popular, resettlement plans. So the result is tension, growing bitterness, and resentment toward the United States for its part in the establishment and maintenance of Israel. Criticism of Israel is met, outside of the Arab countries, with cries of "anti-semitist." Suggestions that the Arab refugees accept resettlement and accept the permanency of Israel are met with cries of "pro-Zionist" and "unfair." I, as a fairly objective observer, am left with a feeling of hopelessness, and a profound sympathy, newly born, for the Arab refugees and, of long standing, for the timeless sufferings of the Jews.

I visited several schools for the refugee children in the Ramallah area. One morning I went with Christina Jones to a school to assist in distributing shoes. American Friends who gave money to help with refugee relief should know that their aid keeps many little bare feet protected from stony roads and cold stone floors in unheated school rooms. I also saw the bright wool sweaters and the warm red jumpers that American money, especially from North Carolina, helped to buy.

Willard and Christina Jones add a great deal of work with refugees to their duties in the Friends Boys School at Ramallah. They serve on the refugee committee, maintain a bookbinding class at the school for refugee boys who want to learn a trade, are concerned actively in the several refugee schools near them, encourage handiwork and probably do many more things that I did not observe. In their home I met Dr. Monsur, father of Noel at William Penn College, and Mae, now a junior at Earlham, and the next day went with him to his daily clinic at a refugee camp. Many of his cases were asthmatic, with the hollow cough that comes from living in damp coldness without sufficient clothes or heat.

The American "colony" at Ramallah is a large and friendly group, and each American seems to have found a special place for himself there. Besides Willard and Christina Jones at the Boys School, and Mildred White at the Girls School, there are Delbert and Julia Reynolds and Paul and Jean Johnston. Delbert Reynolds teaches music at both schools and has pastoral duties at the Ramallah Friends Meeting. A lively Young Friends group meets at the Reynolds home. Paul and Jean Johnston are at work on a prospective AFSC land improvement project. They live at Friends Girls School and Jean Johnston is teaching English there. Iowa Friends will remember her as the Regional AFSC Director in Des Moines a few years ago. Also a young Pennsylvania Mennonite has been loaned by the Mennonite group in Jordan to the Boys School for a year of teaching.

I spoke to assemblies of students at both schools, visited classes, talked with staff members, and carried away with me a feeling that Friends have a real service in Jordan. Here, as at the English Friends High School in Brummana, Lebanon, which I also visited, literally hundreds of young Arabs have been trained not only scholastically but in the virtues of integrity, responsibility, and Christian charity, to find places of importance and trust in the Arab world. When the AFSC began its work in Gaza after the partition, it found the name Friends already known and respected, and among its contacts were numbers of responsible Arabs, Ramallah trained.

The Friends in Ramallah seem able to expend their energies continually to meet new needs. With Mildred White, I visited the school for illiterates, sponsored by the Girl Reserves of the Girls School. Over fifty women had come through the mud and rain that day to sit for an hour in a crowded, cold room —to learn to read. They ranged from children, who had missed a year or two of schooling and hence were ineligible for the government school, to women who must have been grandmothers. Their interest and enthusiasm were unmistakable, and I felt the thrill that must come to all who see Laubach's work in opening new worlds of thought to men and women.

Those who have been to the Holy Land will know what I mean by impressions of "closeness" and "religion vs. history." In one day we were able to see Jerusalem, Bethany, Bethlehem, and Jericho. Everywhere are the marks of those who have revered—and fought over—the Holy Land. In the Garden of Gethsemane stands an onion-domed Russian Orthodox church. Over the manger in Bethlehem rises a huge, ancient Greek Orthodox church, and next to it, sharing one wall, a Roman Catholic cathedral, while over all reigns a neon star. There are two tombs and two Calvaries in Jerusalem. One is embedded in a large church, presided over by five Orthodox and Catholic sects, to which an impartial Moslem holds the key. The other tomb and Calvary, which Protestants favor, are in a comparatively untouched garden outside the city walls. Roman and crusader ruins and monuments stand cheek by jowl with historic mosques. The result is a feeling of history run rampant, but hardly a sense of religious awe. The devout can, however, find consolation in the enduring hills and valleys, the eversame flowers and olive trees. The road to Jericho still runs through desolate and lonely terrain, even though at its end one finds an archeological expedition. And there is a path down the Mount of Olives, close by Gethsemane, which is rocky and devoid of crowds—much as it must have been 2000 years ago.

Friends have a vital interest in Palestine, both because of their long years of fine service there, and because of its present need for sympathy, relief and wise political judgment.

YOUNG FRIENDS IN MINISTRY

(Continued from page 101)

young Friends here are still very fluid. As the committee turns to this part of their work it is with a mixture of enthusiasm and trembling; enthusiasm because they see a dream coming true, and trembling because the evidences of support and interest are still indefinite. If interested in helping with this project, secure information from Lois Forbes, R. 2, Knightstown, Indiana; Erika Zintl, 1529 Linden Avenue, Baltimore 17, Maryland; or Hannah Stapler, 20 S. 12th St., Philadelphia 7, Pa.

The Sunday School Lesson

Prepared by Russell E. Rees

April 19

Reaching Out From Antioch

Acts 11: 25, 26; 14: 8-20

Antioch in Syria is one of the sixteen cities given this name in honor of the great general of the armies of Alexander. It was located about 300 miles north of Jerusalem, and was a most important city of the day. As the Christians fled from Jerusalem, following the persecution there, one of the stopping places was Antioch. While there were Jews in the city the Christian leaders began to preach to the Greeks, or Gentiles, and soon word came back to Jerusalem of this innovation. A party was sent to investigate, Barnabas being one of the persons sent.

Impressed by the work there, Barnabas went to Tarsus, found Paul, and brought him back to Antioch, where he had an effective ministry. Here the Christians were first given, in derision, the name they were to carry proudly for centuries. And from Antioch the first missionaries went out with the church's blessing to evangelize the gentile world.

The incident in Lystra is a typical one, illustrating the way in which Paul carried on his work, and the response from the people. Human need appealed to Paul's Christian concern, and when the lame man came to his attention, "perceiving that he had faith," he healed him. The people, seeing such a wonderful thing, thought they must be gods, undertook to worship them, and provided the opportunity for another sermon on the meaning of the new faith.

Four things begin to take shape in this trip through Galatia, and they are important to the future church. (1) Paul began to find that the appeal of the message of Christ was a universal one. It had been a growing realization, as in Antioch the gentiles responded to the preaching, but in Galatia it became crystal clear. (2) The central meaning of the message began also to take form. It was here that Paul saw clearly that it was "faith" and not ceremony that was important. It was in the Galatian letter that Paul struck some of the first telling blows on behalf of liberty of the gospel. (3) It also became clear that there were certain dangers involved in the power of Christianity—the danger of being regarded as gods, and so of having men worship the messengers instead of the God the message proclaimed. (4) And it began to be made evident that Christianity would have to deal with the problem of relationship to Judaism. Was Christianity a sect of Judaism, subject to regulations regarding diet and ritual, or was it a new and living way?

Probably none of these questions could have been seen in true perspective, in Jerusalem. Some one had to get far enough away from the native setting of the life of Christ, to see it in its universal implications. While the message was hidden in the words of Christ, it was as leaven in the meal, working only as time gave it opportunity.

The struggle for liberty from Judaism was beginning, carried on by Paul and other leaders whose experience came, not from Jerusalem and Judea, but from Asia Minor, Europe and Africa. A great door was opened, and Paul saw it at this time, more clearly than any other man whose words come down to us.

Questions:

1. Why is it so often true that insight into future needs comes from "new lands," and not from the home churches?

2. How would you answer the statement that we must first strengthen the church at home, before we can make a strong appeal abroad?

April 26

Paul's Conflicts in Corinth

Acts 18: 1, 4-16

There are three great struggles of Christianity which are illustrated in the activities of Paul. First was the struggle with Judaism, as seen in the work in Galatia, but continuing even in Europe. Second the conflict with Greek philosophy, most clearly seen through the events in Athens when Paul spoke to the leaders on Mars Hill. The third was to come later in the struggle of Christianity with the Roman government.

In Corinth it is evident that a change had come over Paul. He had approached the learned Greeks in Athens with the idea that a synthesis of Greek and Hebrew thought was easily possible. While his address to the scholars on Mars Hill is profound and important, when he came to Corinth he begins by declaring that "I determined not to know anything among you save Jesus Christ, and him crucified." He asserted that God had declared, "I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent."

One of the very strong centers of Christianity was established in Corinth, and by contrast, we do not know that any significant work was started or developed in Athens. At least two, probably three letters of Paul were directed to the church here, and we have record that other early Christian leaders also corresponded with the church in Corinth.

Other strong men are also being mentioned by the time Paul came to Corinth. Silas and Timothy are especially mentioned here. And reading the letters of Paul to the Corinthians, you come across the names of many other leaders who were apparently dependable people of the city. The church is here becoming, not just the shadow of Paul, great as he was, but the work of many hands and the witness of many voices.

Many times the differences within the church which seem so important to those inside, appear to have little meaning to those outside.

Opposition is sometimes unpleasant, but often beneficial to the followers of Christ. It is easy to assume that our words and names are all-important, until we are challenged by someone who comes to these words without our background. What do our words mean, and what vitality do they really have? George Fox was a thorny individual, and much disliked by the clergy of his time, yet he rendered a useful service to the whole Christian church by "questioning an axiom." He took the words people were taking for granted, and asked whether they had any real meaning. He tried to say in a fresh, new way, the things which the gospel had declared for generations.

It was out of the struggles of the early church that the true faith began to appear. Beset on all sides by opposition, Paul and other leaders had to say again in clearer language, what they really believed, and how they proposed to practice the way of Christianity.

Questions:

1. How should we deal with "opposition," with those who question our words and names? Should they be driven from the church?

2. How can a man, or a church, be positive without being dogmatic?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Dr. B. F. Andrews, known and loved by many Friends, is recuperating from a broken hip. He may be addressed at 727 Reba Place, Evanston, Illinois.

* * * *

"The Singing Quakers," symphonic choir of Friends University, Wichita, Kansas, recently presented a concert at the Minneapolis Friends Meeting. The choir sang under the direction of Fred Mayer.

* * * *

Arthur and Westine Shufelt left the Indian mission work at Kickapoo on February 1st, and moved to Whittier, California, where they have many relatives and friends and where new lines of work are available.

* * * *

A Friends Meeting for worship has been started in Jamestown, New York. Meeting for worship is held every Sunday at 10:45 a.m. in the Y.M.C.A. The correspondent is George B. Pitts, Jr., 509 Lakeview Ave., Jamestown, N. Y.

* * * *

Friends of Richmond, Virginia, have purchased a new home for their Meetings at 2702 Grove Avenue. This ends for them a long survey and search, and opens a new opportunity for service in the historic city of Richmond.

* * * *

Richard L. Birdsall, Friend of Port Chester, New York, and experienced mountain climber, recently lost his life by exhaustion near the summit of Mt. Aconcagua, the highest mountain in the Western Hemisphere, in South America.

* * * *

Thomas Brown, associate professor of religion at Earlham College since 1949, will return at the end of the school year to Westtown Friends School. His teaching load at Westtown will be lightened so that he may have time for study and visitation among Friends Meetings.

* * * *

Harry N. Wright, well known Friend and former president of the City College of New York, will be the baccalaureate speaker at Earlham College in June. Percy Julian, renowned chemist, will give the commencement address. That the grandmother of Percy Julian was a slave is of interest.

* * * *

Friends who live in Grand Rapids, Michigan, are asked to get in touch with Elsworth Fisher, 905 Neland, S.E., with a view to holding a Friends Meeting for worship and fellowship in Grand Rapids. Friends elsewhere who know of other Friends living there are asked to inform Elsworth Fisher.

* * * *

A small Meeting for Worship is now being held at Little Rock, Arkansas, each Sunday in the home of Joseph and Frances Eliot, 204 East C Street. Travellers and other visitors are cordially invited. They have already found opportunities for service in interracial and other forms of work locally.

* * * *

Harold Walker, minister of the University Friends Church, Wichita, Kansas, was a recent speaker in the lenten series of the Methodist Church in Richmond, Indiana, and the North Methodist Church in Indianapolis. He also addressed the Earlham College Chapel and met at luncheon with several Richmond Friends.

* * * *

A woman Friend and mother of a family in England would be glad to exchange used copies of *The Friend,* London, for used copies of *The American Friend,* as well as to become a penfriend of someone in America. Sending money to America for a subscription is difficult. Anyone interested please inform *The American Friend.*

* * * *

Muriel Lester, internationally famous social worker, lecturer and world traveler, spoke at Wilmington College March 3. A personal friend of the late Mahatma Gandhi, she has made six round-the-world tours and since the war has visited Europe, Japan, Australia, New Zealand, India, Ceylon, Pakistan, South Africa and Kenya.

* * * *

Cecil Hinshaw is lecturing for the American Friends Service Committee and the Fellowship of Reconciliation. A recent conference in which he shared his speaking responsibilities with Kay Beach, was at Bethel College, North Newton, Kansas. The topic of the conference was "Christian Techniques of Working for Peace." The Hinshaw family lives at Gonic, New Hampshire.

* * * *

Douglas and Dorothy Steere sailed January 31st on a schedule of visitation to Friends Centers abroad. They are visiting in England, France, Switzerland, Germany and Italy. Finally they will go to Africa where they will make calls in Nigeria and the Gold Coast. In French Equatorial Africa they will visit Dr. Albert Schweitzer, and then they will go to South Africa, Southern Rhodesia and Kenya.

* * * *

A summer Quaker Institute that is "relaxed," self-directing, and based on personal concerns will be held June 21-28 at Avon Old Farms School, a secluded, wooded campus near Hartford, Connecticut. This is a unique attempt among Quaker Institutes and will doubtless attract rather wide attention. Those interested should write Regional Office, American Friends Service Committee, 130 Brattle Street, Cambridge 38, Mass.

* * * *

Lewis Hoskins, Executive Secretary of the American Friends Service Committee, and Levinus Painter, minister of Friends Meeting at Collins, New York, were on the program of a series of meetings with Minneapolis Friends during February. This series of meetings by Minneapolis Friends Meeting, of which Richard Newby is minister, is a vigorous response to a present day group of "seekers" in the new location of the Minneapolis Meeting.

* * * *

The Fellowship Council has learned that there is a group of Friends and friends of Friends who are holding Meetings for worship on Sundays at 7:45 p.m. in the homes of their mem-

YOUR NEW MEMBERS

High Point North Carolina Friends Meeting sends to each new family coming into membership a subscription to *The American Friend.* There are other meetings doing the same.

What about your meeting?

Address:

The American Friend
101 South 8th Street
Richmond, Indiana

SECOND WARNING

A man who gives his name as Ward Robinson and claims to be a Friend, is still playing his confidence game and securing money from Friends.

bers in Baton Rouge, Louisiana. For the present they are meeting in the home of Charles and Mary Minor, Route 3, Perkins Road, Baton Rouge, La. They would welcome visiting Friends who may be traveling their way. Please notify Charles and Mary Minor, or Mary W. Barnum, 6427 Jefferson Highway, Baton Rouge, La.

* * * *

Six doctors, three nurses, and people with training and experiences in the social welfare field, will make up the first unit to be sent to Korea in the expanded AFSC program there. It is planned that the medical team will staff a civilian hospital in Kunsan, a joint project of Friends Service Council (British Quakers) and the AFSC, with UNKRA (United Nations Korean Reconstruction Agency) meeting part of the costs. The World Health Organization (WHO) has given priority to the training of Koreans for work in local hospitals, and it is this training of nurses, hospital mechanics and technicians which the medical unit would also be expected to carry on under the supervision of the Korean hospital administrator. The Quaker Service Center will be an independent FSC and AFSC project.

Friendly Fellowship

Sycamore Meeting, Indiana—Claude A. James has resigned as pastor to take effect at the close of this church year. This makes forty years of pastoral work for him, the first nine years were in Western Yearly Meeting, and four years in Wilmington Yearly Meeting, and twenty-seven in Indiana Yearly Meeting. He and his wife will move to Anderson, Indiana, for their retiring years, but will be glad to act as supply when needed. He also will be ready for some evangelistic work.

* * * *

Chicago, Illinois—Chicago Quarterly Meeting of Friends was held Saturday, January 31, 1953, at Quaker House, the new home of 57th Street Meeting. Each session was well attended and the presence of so many young people was especially gratifying. Good reports on the State of Society from the various Meetings were received. At the meeting for worship, Glenn Reece brought a helpful message on "Christian Leadership and Social Fellowship." There were also other speakers. At the business session Louis Taylor presided, and the usual business was transacted. In the absence of the secretary, Dora Hollingsworth served for the day. John Willard spoke of the work in Korea by the American Friends Service Committee and the money which is needed. A turkey dinner was served by members of the 57th St. Meeting, which was followed by the evening service, closing the Quarterly Meeting.

Emma Hill Hadley

* * * *

Central City, Nebraska—Platte Valley Quarterly Meeting held at Central City on January 24th, had an especial and added attraction in seeing color slides of scenes of Oxford and of the conference last summer. Clarence and Margaret Perisho gave an interesting talk as these pictures were shown. Since this followed an interesting quarterly meeting session, it made the day an outstanding one.

On Sunday, T. Clio Brown, Yearly Meeting Superintendent, preached again. Another fellowship dinner was enjoyed by the local congregation, and the Perishos gave everyone a happy trip through Holland, France, Germany and England, via beautiful slides and interesting comments. Thus it was that all could share in the trip they had taken. Margaret Perisho also talked to the junior church in the morning, telling of the children and customs in other lands.

In the Saturday session, Raymond Mesner gave interesting reports of the recent sessions of the Friends Committee on National Legislation, and of the American Friends Service Committee.

* * * *

Earlham College—Pastors of Western and Indiana Yearly Meetings have been invited to attend the second annual Pastors' Conference on the Earlham campus April 9 and 10.

Among those who will take part in the two day conference on "The Role of the Pastor in Developing Effective Evangelism and Stewardship" will be: James Robinson, pastor of the Church of the Master, Harlem, New York City; Robert K. Greenleaf, nationally known layman and personnel director of The American Telephone & Telegraph Co.; Murray C. Johnson, Robert B. Pence; Thomas E. Jones, Stacy Wesner and Elton Trueblood.

A meeting of The American Friends Service Committee will be held following the conference sessions. An evening meeting April 10 will be addressed by Clarence E. Pickett.

The Earlham National Conference for Christian Laymen will be held April 11-12 and the Conference for Laywomen April 18-19.

* * * *

Modoc, Indiana — The Winchester Quarterly Meeting met at Winchester, 2nd month, 21, 1953. Ministry and counsel convened at 9 a.m.

After routine business, Robert Jones expressed the belief that more of the lay members should know more about departmental activities of the Quaker Meetings; that different departments could be stressed at each Quarterly Meeting. Wilbur Kamp agreed with Robert Jones and regretted the ignorance concerning the Quaker Advance. Wilbur Kamp brought a message from Micah 6: 8, "What does the Lord require of thee?" He applied the thought to individuals and parents and elders; then followed with queries to ministry and counsel, showing that the church also requires the same of the members.

In the open meeting, Robert Jones brought the devotions from Luke 12: 51-54, showing that Lent means more than fasting and prayer; it means pleasing the lowly Christ.

After giving her personal testimony, Marlene Drobnie brought an arresting message from Matt. 20: 6, about the "idlers" in the vineyard. In 1900 years the Christians can claim only 165,000,000 converts, while in 200 years the Communists claim 800,000,000. A crisis in the church now shows the need of a revival in the love of God, and the value of a soul.

If we were not idling, the Christians in Winchester could sweep the country for God.

Tycia Lamb

* * * *

Akron, Ohio—Akron, Ohio, has an active and growing Friends Meeting. Meeting for worship is now twice monthly, on 2nd and 4th First Days at 3 p.m. in the Y.W.C.A. Chapel. Following the January meeting for worship (our 4th) we retired to the home of Jack and Ione Heuss for a business meeting, followed by a covered dish supper and fellowship. There were 38 present.

Catherine Noel was asked to continue as clerk, or correspondent, and Jack Heuss to act as treasurer. Plans were made for twice monthly meetings for worship, followed by a study group. One evening was arranged for a public meeting to hear Alice and Chuck Chapman, recently returned from AFSC work in Gaza and Germany.

The next meeting for business will be on March 22nd. Following supper, the film, "A Time for Greatness," will be shown. Since the Akron group is mostly made up of friends of Friends, perhaps it might be of interest to know who the Friends are and to what Meetings they belong.

Don and Catherine Noel and children of Matinecock Preparative, Locust Valley, N. Y., Fred and Freda Western and family, Montclair Meeting, N. J., Jane

Howarth, Buffalo, N. Y., Jack and Ione Heuss and son, John, 57th St., Chicago, Stella Robbins, Evanston, Ill., Mary Eiseman, Washington, D. C., Maxine Rabe and family, Earlham, and John and Adele Looney, Wider Quaker Fellowship.

We are averaging about 20 for every meeting for worship.

Catherine Noel

94 Castle Blvd.
Akron 13, Ohio

* * * *

MUNCIE, INDIANA—"Beauty from ashes" became a reality again when the charred interior of Friends House at Muncie, Indiana, used as a Christian Education Center, received its last touch of restoring and remodeling.

The best improvement of all is a ramp leading from the church basement to the lower hall in Friends' House. Children can now pass from one building to the other without exposure. A gas furnace was also installed. Extensive wall and organ repairs were also made.

With the final buying, making and hanging of drapes by the Curtain Committee, the last touch was given and the cramped conditions of the Sunday School happily relieved once more.

As work neared completion, the ladies felt that they might wisely undertake some kitchen changes and add some desired new equipment. This is moving forward with hearty support.

On February 8, 1953, the public opening and rededication of Friends' House was held. The morning message was given by Leonard Hall, General Secretary of the Five Years Meeting Board on Christian Education, Richmond, Indiana. Following the service, all friends were invited to inspect the repaired building.

Leland Wade, an Earlham student, served as associate pastor during the absence of Robert and Eveleen Jones, who attended the World Conference of Friends in Oxford, England. His energy, ability, and dignity in carrying on the heavy duties and problems as they multiplied daily was a source of encouragement and a challenge to the church.

Grace Thomas March

* * * *

PORTLAND, MAINE—Falmouth Quarterly Meeting of Friends was held at the Oak Street Meetinghouse, Portland, Maine, on Saturday, January 31. At the Meeting on ministry and counsel many important matters were discussed.

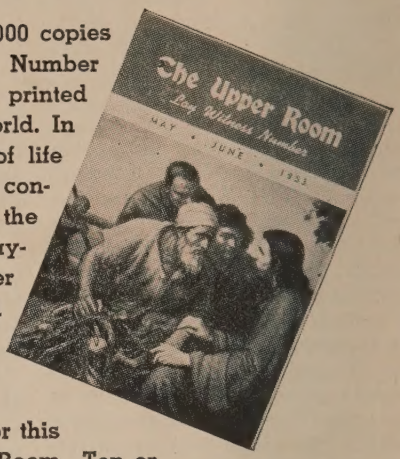
The following were on the platform at the eleven o'clock Meeting: Arthur Jones, pastor of Winthrop Meeting and former clerk of the New England Yearly Meeting; Winslow Osborne of Concord, New Hampshire, present clerk of New England Yearly Meeting, and a member of Salem Quarterly Meeting; Robert Owen, principal of Oak Grove School in Vassalboro, Maine; Cymbrid Hughes, pastor of Oak Street Meeting, and Milton Hadley, pastor at South Durham.

At the memorial service for Lindley M. Binford, Arthur Jones spoke of Lindley Binford's work in Five Years Meeting, New England Yearly Meeting, and Oak Street Meeting. He was prominent in many other activities. A letter was read from Lyra T. Wolkins on the service of Lindley Binford as clerk when she was recording clerk of New England Yearly Meeting. All on the platform spoke briefly in tribute. A large bouquet of flowers was sent in memory of Lindley Binford by the family of his son, Murray, and Eleanor Binford.

Harold Bonnell of the Central Square Baptist church delivered the address.

Ella H. Smart

Again, through The Upper Room, Laymen Witness for Christ



This year, more than 2,500,000 copies of the annual Lay Witness Number of The Upper Room will be printed and sold throughout the world. In it laymen from all walks of life give their testimony and contribute of their faith. All of the daily devotions in this May-June number of The Upper Room are written by laymen for the help and inspiration of other laymen of all denominations.

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BIRTHS

HADLEY—To Jesse and Josephine Karnes Hadley, a daughter, Sue Ellen, at Jamestown, Ohio, January 22, 1953.

HOLLINGSWORTH—To Dean and Ruby Hollingsworth, a son, Robert Dean, on February 10, 1953, at New London, Ind.

HOWARD—To Joe and Maxine Vandegrift Howard, a son, Michael Todd, on December 8.

MESNER—To Delbert and Millie Mesner, a son, Larry Don, born January 26, 1953, at Omaha, Nebraska.

WARRES—To William and Alice Mills Warres, a son, Mark Paul on February 4, at Winchester, Indiana.

MARRIAGE

SCHUSTER - SACILOWSKI — Marilyn, daughter of Leon and Maxine Sacilowski, Anderson, Indiana, to Gary Schuster, son of Rev. and Mrs. Monroe Schuster, August 31, 1952.

DEATHS

BRAY—Alma Endora Bray, 89, Feb. 13, 1953, at Kokomo, Ind. She was born near Davenport, Iowa, the daughter of John I. and Jane Smith. Her marriage to Martin S. Bray took place Oct. 6, 1878 and he preceded her in death. Surviving are two children, Grace Bray Goudy, Kokomo, and Charles R. Bray, Fort Wayne, a granddaughter and five great-grandsons. Funeral services were held February 16 with Norman Young officiating. Burial was in Crown Point Cemetery.

HAWORTH—Sarah Elizabeth Haworth on February 18, 1953, at New London, Indiana. Born in 1870, she was a member of the New London Meeting and always true in her service to the meeting. She is survived by her husband, Morris Haworth; two sons, Wilbur J. at home and Clarkson Ward of Peru; a niece, Lois Usher of Middleford, and a nephew, Clarence Butler, New York City.

HOBSON—Alfred Hobson on January 22, 1953, at Connersville, Indiana, at the age of 79 years. He was a member of New London Meeting and had served as a teacher in the Sunday School for many years. He is survived by a daughter, Mildred Oldham, Connersville; three sons, Tillman of Kokomo and Carl and Paul of New London; ten grandchildren and four great grandchildren.

MACY—Anna Tandy Macy, Iowa City, Iowa, on January 28, a member of Lynnville Meeting. Funeral services were held in the Lynnville Friends Church on January 31st, with Willard Reynolds and Andrew Stuart officiating. She is survived by two sons, L. H. Macy of Hollywood, California, and Reuben Macy of Iowa City, Iowa, and grandchildren.

MEADER—Lucy Hawkes Meader, widow of Walter S. Meader, on November 29, 1952, in Dover, New Hampshire. She was born in Manchester, Maine, September 20, 1865, and has been a lifelong member of the Society of Friends. Survivors are two sons, Stephen W. Meader of Moorestown, N. J., and Walter S. Meader of Brooklyn, N. Y.; two daughters, Helen Eaton of Dover, N. H., and Elizabeth Niles of Nashua, N. H.; seven grandchildren and one great-grandchild.

PETERS—J. Frank Peters on Feb. 8, 1953, at Blount Memorial Hospital, Maryville, Tenn. In his death Friendsville Monthly Meeting has lost a faithful member. When twenty years old he first served as clerk and with few interruptions, for fifty years. He was principal, teacher and served on the Board of Directors of Friendsville Academy, and many years teacher of the adult Bible class in the Sunday school. A leader and elder, he was highly respected for his devotion and sound judgment. He was united in marriage with Maude Hackney who, with a son and daughter, preceded him in death. August 1945 he was married to Lillian E. Hayes who with his daughter, Elsie Morton, and grandson, David, survive him. Services were conducted in the Friends Church by the pastor, Calvin L. Gregory, with burial in Friends Burial Ground.

WILLITS—Adelaide Willits, 91, on February 7, 1953, at Dubuque, Iowa. She had been a member of First Friends Meeting in Des Moines, Iowa, for over 50 years. She is survived by three daughters, Ione Graves, Detroit, Mich.; Edna Heggin, Carlisle; and Willian McIlree, Dubuque; one son, Dr. Henry Willits, Dubuque; six grandchildren and twelve great-grandchildren. Funeral services were held in Des Moines with Herbert Pettengill in charge.

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Richmond, Virginia.—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark, Phone 5-0985.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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